

THE  
**ANTI-INFIDEL**  
AND  
**RELIGIOUS ADVOCATE.**

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"It is a duty we owe to God, as the fountain and author of all truth, who is Truth itself, and it is a duty also we owe ourselves, if we deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatever appearance."—*Locke.*

**No. 7.**

**JULY 15th, 1831.**

**3d.**

**DEMONSTRATIONS OF THE GENU-  
INENESS OF CHRISTIANITY.**

In a previous paper we alluded to an objection which has been urged against the reality of the original introduction of Christianity, as asserted by the evangelists; and we also noticed the incontestible authentication which it derives from the historical testimony of the Jews: but, before citing those other authorities to which we then referred, we shall offer a few observations on the character of the evidence by which such an event would be attended, if in reality it did occur. In reference to Christianity this will be found irrefragable and complete.

The introduction of Christianity would, on those who witnessed the original event, produce different effects; and the testimony, as to its character, would naturally divide into affirmative and negative, and be given by those who asserted or denied the truth of the alleged revelation. The division of opinion on any occurrence; the assent which it generates, and the hostility which it excites, presuppose the reality of the event itself; for no belief or opposition could be gained by that which never occurred. Now, as the facts upon which Christianity pretends to be founded, were pro-

fessedly addressed to the senses, and as something was alleged to have been performed and witnessed, the reality of the event which produced a dissimilarity of belief, must have been indubitable and certain, and is attested by the different effects of which it was the cause. The matter of fact would in this case be independent of the deduction; and the very existence of disbelievers in the doctrine which it implied, the best argument for its reality; for the act of dissent necessarily implies that there was something to be rejected. If, therefore, the appearance of Jesus Christ be declared by those upon whom it produced diversified effects; if those who were detached by opinion, interest, and nature, concur in affirming the advent of the Messiah, and if that primary truth be further attested by the opposite inferences which it caused in those who recorded the actual event, it cannot be doubted by those who would believe in any of the historical accounts of preceding ages. These criteria will be found to contain tests which no ingenuity of imposture could ever supply.

We have already seen that the appearance of Jesus Christ was declared by the Jews; that they acknowledged his works, but denied his assumed

character. As far, therefore, as the evidence of the matter of fact extends, the testimony of the Jews is concurrent with that of the Christians: the only difference is in their respective deductions from undeniable occurrences: but if other testimonies can be united with the preceding; if it can be made evident that the events which were declared by Jews and Christians were of such notoriety as to be recorded by other historians, a threefold evidence exists which cannot be denied or suspected by any rational and candid man. Were any occurrence at the present day to afford such a multiplied attestation, how would he be ridiculed by whom it was disbelieved!

If Christianity had been invented in a corner, and retailed in secret to the credulous and infirm; had its Author shrunk into the obscurity of solitude to escape the opposition and scrutiny of man; hostility would have been unexcited, notoriety could not have been gained, nor historians have recorded that which would hence have been insignificant and generally unknown.

We find, then, that in the earliest periods of the Christian era, when the circumstances were fresh and capable of clear investigation, that the appearance of Jesus Christ was admitted, and the publicity of his actions declared by men whose testimony was not biased by any favourable influence.

Tacitus, who wrote in 110, asserts, in speaking of Christianity, "that the author of that sect was Christus, who in the reign of Tiberius was punished with death, as a criminal, by the procurator, Pontius Pilate."\* Here the appearance and crucifixion of Christ are distinctly affirmed, and in a manner which demonstrates that no doubt was attached to the fact at the period when Tacitus wrote.

Suetonius, a Roman historian, who flourished about the year 116, declares

that Claudius Cæsar expelled the Jews from Rome because they raised tumults at the instigation of Christ\*, whom he describes as "well known," and "who was sometimes called Chrestus, and his disciples Chrestians." The event to which he refers occurred in the year 52: but the tumult which he mentions was among those Jewish converts to Christianity, who were persecuted, and mentioned generally as Jews by the historians of the time.

The letter of Pliny to Trajan, written in the year 107, declares that Jesus Christ was worshipped as God by his disciples. "They sing alternately an hymn to Christ as to God."† Here is a direct confirmation of what was previously asserted, as to the general fact of the appearance of Jesus Christ.

But with the assertion of Tacitus, as to the crucifixion, we will unite another testimony. Pontius Pilate kept records of the events which occurred during his administration over the Jews, which were called *Acta Pilati*: and we find that the early Christians appealed to these documents as attesting what they asserted as to the life and actions of Jesus Christ. Thus, Justin Martyr declares, in reference to the crucifixion, when addressing the emperor Antoninus Pius and the senate of Rome, "that these things were so done, you may know from the acts made in the time of Pilate."‡ Now that the execution of a criminal should have been recorded, is not in the least improbable, especially when instigated by the Jews over whom Pilate was presiding. The fact is declared by several authorities; Tacitus reiterates it, and an early Christian apologist refers the Roman emperor and senate to the public records for the authenticity of the alleged events. Tertulian, another early apologist, refers to similar authorities, and says,

\* Suet. Claud. c. 25.

† Plin. Epst. l. x. c. 97.

‡ In his first Apology for the Christians, presented in the year 140.

\* Tacit. An. l. xv. c. 44.

"Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius then emperor."\* This, like the apology of Justin, was presented to an official person and body; and it does not accord with probability to suppose, that a specific reference would have been thus made to public documents, had they not contained that authenticating evidence which the apologists declared.

But independent of these testimonies, we have those of the early enemies of Christianity. Celsus and Porphyry both mention the advent of Jesus Christ, and refer to the Gospels as the received history of his life. The emperor Julian affords a corroboration of the appearance of Jesus Christ, and of the genuineness of the Gospels, and he also declares that Christ had power to heal the sick and expel evil spirits: but still he is bitter against Christianity, and endeavours to reduce the estimation of those wonderful works which a multitude of evidence compelled him to acknowledge.

After this brief inspection of the various testimonies which support the fact, what becomes of the allegation that Jesus Christ was a fictitious and unreal character? Never was any position more destitute of foundation, more detached from probability, or more opposed to direct evidence. Yet has this attempted cheat been put forth with all the pageantry of mock learning and oratorical display, in defiance of refutation, and with an utter contempt for the dictates of evident truth. How widely soever inference or opinion might differ, honesty would always claim respect, even though allied with error. But when men, destitute of integrity and inflated with pride, endeavour to delude ignorance into a belief of known falsehood, how strong is the proof of human defection!

We shall, subsequently, apply the

facts which we have established to the further demonstration of the truth of Christian Revelation: but here let us inquire whether imposture has ever been found in connexion with such open and direct evidence, or whether the primary assertions of a cheat were ever so attested. Imposture cannot possess the evidence of truth. It demands belief without affording attestation, and makes an exhausting draught on human credulity. It wants the support or receives the contradiction of external or historical testimony; while of moral evidence, or those intrinsic proofs of superior excellence, it must be destitute; for what end can fraud propose that is compatible with the welfare of man? The character of Christianity is exactly opposite to that of imposition. Accordant with the numerous prophetic declarations by which it was foretold; its arrival attested by history; its doctrines new, excellent and applicable to human exigencies, propagated amid persecution and reproach, sealed by an excruciating death which might have been easily avoided; and now received by the most virtuous and enlightened of mankind; Christianity at first sight rebuts its accusers by obvious singularity and demonstrable truth: and when there is thus no connecting affinity between an extraordinary event and previous imposture, flippancy of rejection bespeaks a mind ignorant or superficial, not able to examine or determined to deny.

#### MEMOIR OF JOHN MASON GOOD.

THE subject of this memoir, whose name is familiar with a wide circle of English readers, was born at Epping, on the 25th of May, 1764. John Mason Good commenced his studies in an academy conducted by his father. In this school he had placed in his hands the principal works of John Mason, the celebrated author of the

\* Ter. Ap. c. 21.

Treatise on Self-knowledge, who was connected with the family of our subject. From the perusal of these works his mind was directed to general inquiry and reflection; and this early incident is thought to have determined his mind to intellectual pursuits. That slight circumstances modify character, is a well-authenticated fact. At the age of fifteen John Mason Good was articled to a surgeon at Gosport. Here his natural talents, aided by the information which he had previously acquired, enabled him to make a rapid progress in his profession; and, as an illustration of the early tendency which he had to composition, it may here be stated, that he wrote, about this period, a "Dictionary of Poetic Endings," and a "View of the Principal Tropes and Figures of Rhetoric;" subjects very seldom attracting the critical attention of persons at such an early age, when the impulses of the juvenile mind seek lighter and more exciting occupations. He afterwards commenced the study of Italian, which he soon acquired; his reading was various and incessant; and as he had adopted the use of common-place books, he secured his rapidly increasing possessions of knowledge. Much of his intellectual success, at this and subsequent periods, seems to have been promoted by a systematic division of time to different objects. The ill-health of his master, Mr. Johnson, threw a considerable share of the labour and responsibility of the practice on the apprentice; but his industry and solidity of character enabled him to discharge the task with which he was entrusted. Mr. Johnson shortly afterwards died, and young Good removed into the family of a surgeon at Havant, where his father then resided. A prospect opened for his entering into partnership with a respectable surgeon at Sudbury; and to prepare himself for this new sphere of action, he spent the year 1784-5 in London, where he attended the lectures of Drs. For-

dyce and Lowder, which he recorded in short-hand.

At the age of twenty he went to assume his professional duties at Sudbury: here his youth prevented him from immediately obtaining the confidence of the inhabitants; but some clever surgical operations which he performed shortly afterwards, placed him high in their estimation. He had not long been in his new practice, when he formed one of those connections which materially influence the prospects in life. In visiting a friend at Coggeshall, he became acquainted with Miss Godfrey, a young lady of attractive manners and amiable disposition; and in his twenty-first year he was united to her. But the happiness which he now enjoyed was to be very fleeting indeed, for in six months after their union consummation carried his youthful wife to the tomb.

Mr. Good, however, was in four years afterwards married to a second wife, the union with whom continued thirty-eight years, and produced six children. But he was doomed to some of those miscarriages which even prudence and talent cannot always avert. In 1799 his circumstances became involved; and though his father-in-law offered him that assistance which relations are not very apt to volunteer or supply, he resolved to extricate his affairs by literary exertion. In almost every department of authorship his learning and talent were exerted; but for a long period disappointment was the general result of his toil. He at length entered into engagements with the editor of a London newspaper and the proprietor of a literary journal, but these supplied him with very little remuneration. The probation of authors is generally long and severe. About this time Mr. Good composed a very sensible and well-written paper on a Particular Providence, which he demonstrated to be necessarily implied by the belief in a First Cause.

In the year 1793 Mr. Good removed to London under favourable

prospects, and entered into partnership with a surgeon of extensive practice. But his partner became jealous of his talents,—the “house was divided against itself,” and the fall ensued. Again Mr. Good’s father-in-law evinced his previous generosity; but his assistance was not received to the extent which was proposed: Mr. Good was resolved to depend on his own exertions. His disappointments and difficulties continued long; but he at length succeeded in acquiring professional reputation and profit. In the year 1795 he became connected with the “Medical Association,” the interests of which he warmly espoused. His literary and poetical pursuits were still continued, and their ramifications considerably extended; but we have not space to particularize his different productions. From the period of 1803 his circumstances were prosperous and his performances many. In the year 1820 Mr. Good, by a diploma from Marischal college, Aberdeen, commenced practice as a physician. But the severity of his application soon afterwards induced complaint; and in the year 1823 he had a severe attack of illness. His health alternately revived and declined, till the second of January 1827, when an inflammatory disease terminated his life.

Such were the principal incidents in the life of Dr. Mason Good, which was devoted to the pursuit of science and literature, and distinguished by unflinching industry and exact order. But of his works our sketch will not allow an individual account. His “Study of Medicine” and his “Book of Nature” are those by which he is most eminently known as a writer; but his translations, poems, and various prose pieces are very numerous. He was a Hebrew, Greek, Latin, French, Italian, and German scholar.

But it is more in reference to the progress of religious truth in his mind that we would now call the reader’s attention. While at Sudbury, he had

relapsed into the errors of Socinianism; but he was not permitted to close his life in a belief which, if there be any meaning in the declarations of Scripture, or any certainty in human deductions, is fallacious. The death of a son in the year 1803, had softened his mind by the influence of affliction, and drawn him to reflections which served, under the guidance of Providence, as preparatives for the reception of truth. But it was not till four years after that his connection with the Unitarians was dissolved. The preacher had ventured to advocate scepticism in a manner which tended to subvert all belief in Revelation, which so wounded the feelings of Dr. Good that he terminated his attendance at that chapel, and transferred it to the Temple church; and became entirely convinced of the error of those doctrines which he had been gradually led to suspect and renounce. Severe domestic afflictions operated favourably on the growth of his renovated sentiments and pious resolutions, of which he has left abundant attestations behind, in addition to those which his latter days supplied. At length, at the period before mentioned, after an illness, during which his recollection was occasionally suspended and his sufferings intense, but in which the truths of the Gospel were eminently his consolation and support, his disease terminated in death. His domestic character was amiable and generous, and his life a constant exemplification of a right estimate of the value of time, while its latter part supplied an instance of the power possessed by truth to remove error and convert the heart.

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#### REFLECTIONS ON THE PRESENT CRISIS.

In the progress of men there are periods marked by peculiar actions or developments of character. Infancy, youth, and manhood, have their re-

spective distinctions; and the habits or modes of one state are loosened or thrown off at the approach or arrival of another. That between this individual career and the general progression of humanity there is some resemblance or analogy, observation may lead us to imagine or conclude. The present period seems that in which maturity is approaching or partially arrived; when previous restraints, adapted perhaps to a more incipient stage of being, must be abandoned for a more adapted mode, and society thus rise into an enlarged sphere of intelligence and liberty.

That new impulses are universally operating in the human mind; that the silent operations of inquiry and knowledge are corroding away the bonds in which mankind have been held; that superstition in religion, and slavery in government are rapidly verging to their close, are facts which every day presents and demonstrates. Within a comparatively few years,—from suddenly awakened impetuosity, or the result of previous causes, the operation of which was unknown or unobserved,—there has been an extraordinary infusion of energy and light into the hearts and minds of men; and the effects of this impetus are everywhere seen in a diversity of forms. The continental despotisms tremble to their base, and must be modified, or fall; the most degraded nations are beginning to feel the mighty breath of renovation, and the abject slave begins to talk of the liberty which he must soon possess.

In some this general expansion of the mind has created alarm; and they have imagined that the torrent of human knowledge, in its impetuous career, would sweep away that which reason and experience declare essential to the spiritual happiness of man. Opposed, as it necessarily must be, by previous and unsuitable modes, and by those prejudices which believe that every thing new must be inju-

rious, it is not surprising that the introduction of a higher degree of intelligence and a more enlarged state of liberty should have been attended with some indications of disadvantage; that some in the tumult and blindness of extraordinary excitement should have attempted the subversion of that which should be preserved, and, by confusing the evil and the good of antecedent systems and beliefs, concluded that all that was old must be rejected and destroyed. Hence, apprehension arrayed with terror the incidental concomitants of an extraordinary change; and, overlooking its advantages, near and prospective, has considered it an awful visitation which the good and the wise must alike deplore.

If the reception and progress of knowledge in the human mind be observed, their successive stages will be found invariably to produce some corresponding external effect. The desires and pursuits are changed, fresh views arise from every accumulation of intelligence, and the man ascends in the scale of rational nature. Now if this be an ordinary effect of knowledge upon individuals minds, the effects of its general extension may easily be anticipated. It will raise all, but depress none; and produce a relative more than a positive change in the situation of those elevated by rank and fortune.

But however important may be the effects of increased knowledge on the civil state and destinies of man, its operations on the advance of religion are still more interesting. In times of popular excitement, one class of objects commonly monopolize general attention and desire. The extremes and intensities which are then indulged obscure the just relations which subsist between religious, moral, and civil systems; and where one is made a temporary idol, the others are liable or certain to be neglected or despised. Comprehensive views of the extended interests of man, cannot be



expected while one object is thought to include them all; and whatever tends to disturb this fallacious hypothesis, is thought inimical to the proposed diffusion of truth and happiness. Hence, at a period when the adjustment of political rights, long concealed or denied, usurps the collective energies of man, it is not astonishing that religion, connected as it has been with human corruptions, and made subservient to the advancement of secular interests, should have had its character mistaken and calumniated by men who perceived only one object as desirable and good, is no anomaly when human nature is known. But when that object is invested with the influence which the promise of immediate advantage and natural gratification will so generally produce, it is not at all wonderful that men propagating such opinions should gain many proselytes and believers.

But such effects are incidental to great excitement, and not the permanent result of increased intelligence. When political evils have ceased to exist or to irritate, the agitations of the popular mind will subside into calmness, and the strength which reason has obtained by natural inquiries will be applied to the patient investigation of more elevated subjects: a stumbling block to the reception of religious knowledge will be removed; and those mists which now intercept a clear view of Revelation, distort its appearance in the estimation of many, and prevent the eternal relations of man from operating with due force on his judgment and life, will be superseded by a more serene and lucid medium of vision, in which truth will appear with increased clearness and power. As knowledge gradually makes the principles of evidence better understood, the credibility of Revelation will become more distinct and expanded. Historical and moral investigation will constantly demonstrate the solidity of the ground on which Christianity is established,

and the impossibility of imposture possessing such proofs of authenticity.

That at the present period there is a great division effecting between those who receive the inspired Testimony and those who do not, is very manifest; but the infidel extremity into which multitudes rush, must be attended with re-action. Men will rebound from their own absurdities when experience has led to their detection; and the influence of infidelity, when it has attained a certain power, and is displayed in its genuine character, will contribute to the growth and strength of Revealed Religion, and shew the relative merit of its belief and rejection by a great moral contrast. If truth generate goodness, and falsity produce evil, and if Christianity be veracious and Infidelity untrue, this effect must ensue; for the nature of the governing principle will be manifested, whatever the power of the restrictions under which it may for a time be checked and concealed.

However distorted and discouraging therefore may be the present aspect of affairs in their relation to the advance of Christianity, we may infer that Providence will educe good out of evil, and that causes which threaten a very opposite result, will contribute to the extension of the Gospel of Jesus Christ. With enlarged capacities, perceptions rendered more comprehensive and acute, it seems impossible to anticipate any thing but an extension of Christianity: a contrary inference opposes the doctrine of Providence and the dictate of experience. Amidst every conceivable difficulty, assailed, persecuted, and betrayed by human weakness, Revealed Religion has triumphed over the most formidable and desperate obstacles, which are now happily removed. But when it is threatened, even from temporary causes, how much is the necessity of union among its friends to be desired! Let this

practical lesson be therefore derived from the contemplation of the present crisis, and let united human exertions cooperate with the guiding influence of Providence.

#### THE IMPARTIALITY OF GOD.

THE proofs of benevolent design are so endlessly presented in the world of nature, that even the careless and apathetic cannot be entirely unacquainted with their existence, or insensible to the goodness which they proclaim. Happiness, in their degree, is provided for a thousand tribes, whose gratitude is manifested by their activity and joy; and the minutest and most contemptible reptile has its appropriate support and gratification provided. He who created the living world, attends also to its wants, from the august king of the forest to the most diminutive ephemera that sport in the air. Thus the importance or insignificance of animal exigence makes no difference in the care with which the Deity attends to its means of supply; and though the gift be greater in one case than another, the impartiality and benevolence continue the same.

But the deductions which we make from nature relative to the impartiality of God to his numerous creatures, are beautifully confirmed by Jesus Christ, who extends the inclusions of this equanimity by the way in which he introduces it. It is not, according to his divine declaration, a mere equal distribution of good to beings who do not violate his laws; but a continuance of blessings to flagrant offenders; a benevolence which is not meted by the gratitude, or obedience, or tractability of its object; but regulated by the wants of the creature without immediate reference to his rebellious character or disposition. In that beautiful and affecting sermon on the mount, every sentence of which stamps divinity on the speaker, Jesus Christ inculcates the necessity of repressing

anger and extending the sphere of love to our enemies. The human inclination and the divine precept bear no comparison as to respective excellence and moral effect. "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your neighbour, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust."

Little indeed is the obtundity of his feelings to be envied or admired who could read such a passage without being affected. The impartiality of God, his enduring mercy and tenderness to the abandoned and depraved, are represented under the most touching figures. His love cannot be abated by the depravity of man, but issues forth over all his sentient creation with equal fervour and constancy. The barren and the fertile fields alike receive the beams of the natural sun, though its prolific effects are determined by the state of the ground upon which it shines. So it is with the impartial benevolence of God, "He is good to all, and his tender mercies are over all his works."

But the application which Jesus Christ makes of the impartiality of God's benevolence, is of the most solemn and practical import. To love a neighbour, to extend the offices of tenderness to those who are beloved, is an easy and delightful task. But to repress and extinguish the flame of anger excited by injustice or persecution; to quell the first impulse of nature, requires a principle which none but God could ever have inculcated, and nothing but his aid enable us to perform; yet this temper of forbearance is one which the Christian is to cultivate and esteem, that he may be as his Father who is in heaven.



But it is not a merely external restraint which Jesus Christ proposes. Not only is hatred forbidden, but love is enforced. The commandment is therefore positive as well as negative. It commands as well as prohibits, and thus implies an entire regeneration in him by whom it is really and constantly practised: while this human temper is compared in its full degree to the perfection of Him who causeth his sun to rise on the evil and on the good, and sendeth his rain on the just and the unjust. But the *principle* of this temper is not restricted to forbearance with enemies. If they excite its kindness in return for reproach, with what beaming fulness must it go forth to those whose spiritual goodness serves as a power of kindred attraction, and what must be the blessedness which it then confers! Thus, by uniting the testimony of nature with that of Revelation, a most affecting assurance of the impartiality of God is obtained, and a most important Christian fact demonstrated. Let believers and infidels apply the lessons to themselves.

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## THE PULPIT OBSERVER.

THE REV. T. RIDDLE.

ON Sunday morning the above gentleman delivered a Discourse, at St. Andrew's, Holborn, from Prov. xvi. 32: "He that is slow to anger is better than the mighty; and he that ruleth his temper than he that taketh a city." Mr. Riddle commenced by observing that the words of the text contained that wisdom which was to be found throughout the Word of God; and that the writings of the Old Testament were in the highest degree worthy of being studied. The commandments of Jesus Christ to past times were applicable to the present; and the reasoning which allotted inferiority to one part of the Sacred Writings, evinced a lamentable perversity of mind. This he illustrated by arguing that the precepts of Solomon were as powerful, wise, and binding now as on their first promulgation; and that frequent references were

made from the New to the Old Testament. Mr. Riddle then adverted to the nature of the anger as prohibited in the text. Anger was an emotion of the mind when we had received any real or imaginary injury, and the desire of revenge which was then felt. This passion was to be considered as a sin; as such it was prohibited in the holy text; and its being a natural inclination afforded no justification or excuse for its indulgence. We were commanded to return good for evil, and returning evil for evil was altogether prohibited by the law of God: it must be checked and repressed if that law were obeyed. There were, indeed, some cases in which it seemed almost justifiable to vent the offended feelings of the heart; as when that which was holy and good was made the subject of blasphemous calumny and ridicule: but even then, kindness was the preferable mode of repelling such attacks. Self-love was very powerful in the human breast; and this was the cause of anger and irritability.

Mr. Riddle, after illustrating that the cause of anger was *in* rather than *out* of the human heart, alluded to those circumstances by which it was excited. These, he said, were constantly exaggerated by the mind on which they were allowed to operate with an irritating influence. To counteract the effect of such impulses, a consideration of the forbearance and long suffering of the Lord should be kept constantly before the mind, which would suppress anger and induce general charity. The Rev. Gentleman then argued the necessity of a regulated temper. Men were too averse from scrutinizing their own minds; but when this was the case, the tendency of a bad temper to destroy happiness, and keep the mind in a state of turbid discontent, could be plainly perceived, and the best motives be found to resist anger. We were not called upon to live a life of solitude. There was an endless ramification of affections and interests, by which men were rendered dependant; from which the necessity and advantages of suppressing anger were enforced: but in these efforts to subjugate an evil, man was cheered by the promises of Divine aid which had been given, and which the Almighty was then waiting to fulfil. After enlarging on those promises, and

the advantage of their being appreciated, Mr. Riddle concluded his Discourse by a suitable exhortation.

#### THE REV. MR. ANDERSON, BRIGHTON.

THIS gentleman preached a Sermon at St. George's Chapel, Brighton, on Sunday morning last, from the 2 Samuel xii. 7, "And Nathan said unto David, Thou art the man." In the opening of the discourse, Mr. Anderson remarked upon the great beauty of the parable from which the text was taken; its beauty, however, was increased by its simplicity; but it was exceeded in every thing by its efficacy; for, the sacred narrative tells us, that after the prophet had concluded his address to David, the king exclaimed, "I have sinned against the Lord."

The reverend gentleman, after this introduction, proceeded to notice that a considerable portion of time had elapsed before David was convinced of his sin against the Lord by the commission of adultery with Bath-Sheba, and the murder of Uriah her husband: but when conviction had been wrought upon him, he immediately repented of these heavy offences. But were we, enquired the Preacher, so ready to acknowledge our offences, and so earnest to make an early atonement for them? Our conduct, indeed, so far resembled that of the king of Judah, who before he knew the parable applied to himself, proceeded to award a punishment to the supposed criminal. He, like us, could see the mote that was in his brother's eye, but could not perceive the beam that was in his own.

Mr. Anderson adverted to the objections made by infidels against the moral conduct of David, as being inconsistent with the declaration that he was the man after God's own heart. He urged, that, with reference to the time and the occasion when this declaration was made, he really was the man after God's own heart. David was not so, certainly, as regarded the murder and adultery alluded to, but he was so in another case, namely, as to the manner in which, at an earlier period, he governed the kingdom over which he had been placed; and it was in the latter sense that David was said to be the man after God's own heart. The infidel and

the sceptic have, therefore, taken their objection improperly.

But it was further advanced that the objectors to the moral conduct of David seem to forget that the Almighty is a God of justice—that his ways are equal—and, even in this world, that punishment overtakes the offender. Now, though the king of Judah was a great transgressor, it should be remembered that he was a man of exemplary repentance; and although he so repented, yet there is abundant evidence that his sins were visited even in this life. Was it not so in the instance of the death of the infant-child of his adulterous intercourse with the wife of Uriah? Is not the visiting hand of the Lord portrayed in the incest of Amnon with Tamar; in the killing of Amnon by Absalom; and in the treason of Absalom?

#### THE REV. MR. HILL.

On Wednesday evening Mr. Hill delivered a Sermon, in Great Queen Street Chapel, from Rev. ii. 4, "Nevertheless I have something against thee, because thou hast left thy first love." Mr. Hill introduced his discourse by remarking, that it was a most awful and affecting truth, that every Christian society appeared in its real character before God, who could not be deceived, and who would not connive at any hidden wickedness, which was illustrated by his solemn message to the seven churches, described in the Revelations. To every individual Christian, as well as to religious societies, the admonition of the text would always be applicable; for however much there might be to approve in human character, its latent defects, which were obvious to God, would call forth the divine warning and reproof: and we therefore were equally the objects of this message with those to whom it was at first addressed.

Mr. Hill then noticed the character of the Christian's first love on the reception of the Gospel truth. Religion was love; for however it might have a necessary connection with external formalities, it was a state of the mind in which love must predominate if the religious profession were sincere. Love was not a thing superadded to religion; it was the thing itself. The preacher then alluded

to the vivid and delightful impressions which the first sense and belief of religion inspired. No man could receive the doctrines of Jesus Christ without wishing to diffuse their truth, consolation, and blessedness to all. He then, at some length, illustrated the character of Christian love, which was full of the warmest admiration and gratitude to God. In this state there was no indifference to the word of God or the ministry; but there was a constant aspiration of the mind for increased holiness.

Mr. Hill then noticed the departure from this first love as alluded to in the text; and he here argued with much earnestness and effect against those who would persuade the new believer that his first love cannot be retained. Such discouraging assertions were highly injudicious; for He whose influence produced could also sustain the first love of Christians. Such a procedure was doing the devil's work with a witness; and was a very fruitful source of mischief in the church. That many did leave this first love, was a too general and appalling truth, which might be traced in a variety of ways. The neglect of private duties, of family devotion, and the aspect which some Christian societies presented, were lamentable proofs of the fact. Whenever this was the case, spiritual things began to lose their interest and influence, and in exact proportion the things of the world acquired a preponderance. To avert such a result, dependance on God was required; and if general dependance were united to an active and anxious expectation that he would give what we asked, the departure from first love would not be so frequent. Mr. Hill then alluded to the effect which a fervent expectation had on the state of man. He then urged the importance of not becoming stumbling blocks in the way of others by a careless exhibition of religious indifference, which was not only an evil to him by whom it was evinced, but was extended by the influence of spiritual example. In conclusion the Rev. Gentleman exhorted all those to whom the charge of the text was applicable, to increased diligence, and "to remember therefore from whence they were fallen, and to repent, and do their first works."

## REVIEW.

*Sketches of Intellectual and Moral Relations.* By DANIEL PRING, M.D.  
Longman and Co.

THE author informs his readers that "an early propensity to speculation led him to desultory reading on speculative topics," whence was a "vivid apprehension that the state of opinion upon the subjects that most concerned us was that of a perfect chaos," and "from which it was impossible to choose a creed upon which the mind could repose with satisfaction." We fear that the author has lost all his labour, and that he has produced a more chaotic chaos than the one from which he rebounded with disgust. We shall not fatigue our readers with the analysis of a work which, though elaborate in its design and details, cannot much tend to multiply practical knowledge, to clear the obscure, or fix the uncertain.

Mr. Pring endeavours to combat the notion that there are distinct faculties in the mind, and that they have an individual locality in certain parts of the brain. Whether the mind be composed of distinct faculties, or whether the different mental processes are but varied operations of one identical power, it is not of much concern for us to know. We are certain of the possession of something by which we perceive, remember, and judge; and their separate or combined mode of existence, as before observed, is unimportant. We know them by their respectively distinct operations; and their radical plurality or unity may be inferred either way without danger.

But in detaching these faculties from local residence, we suppose that Mr. Pring intended to destroy the notion of a spiritual principle altogether; for under the supposition that local residence is incompatible with truth in relation to the particular faculties of the mind, we see not why the mind in general is not to have its "local habitation" reasoned away. The argument is as good for a general as a particular application; and thus after all the seemingly reverence which is paid to the head, the important business of thought may be done by the shoulders, the abdomen, or the toes. This part of Mr. Pring's book is intended to demolish

phrenology, and perhaps a little more. That the minute and numerous subdivisions of faculty which that system pretends to establish, are hypothetical and unattested, is a universal opinion; but that the shape of the skull gives a general indication of the character of the mind, is a fact which is attested by a comparison between the cranial developments of various nations. But we will not further enlarge on this subject.

In his "Comparison of Moral Principles and Obligations," Mr. Pring certainly has exerted himself to subvert the belief in a determinate criterion of truth. All truth, he says, is relative and not positive; that is to say, if we believe in any given system, its truth is not demonstrative and immutable, but is contingent on our individual assent; or that any thing is true when we choose to believe it. The character or tendency of opinion is by this reasoning reduced to insignificance; truth is deprived of its value and reality, and its test and very existence are placed at the capricious controul of individual consciousness: and as universal consciousness is modified and varied by a multitude of different circumstances, the apprehension of right and wrong must be confused, and practice thence result from any vagrant or unhallowed impulse by which consciousness may happen to be impressed. However, to atone for thus denuding truth of all that is independent, definite, or certain, Mr. Pring allows mankind to have some general instinctive perceptions by which their conduct is regulated, and rendered similar under similar circumstances. Although truth is only true as far as it is believed, and is not established on any certain basis, selfishness does what a higher principle might otherwise perform; and by some confused process or other, mankind are huddled together with tolerable decency and order.

But we must conclude our remarks. The general deduction which Mr. Pring makes at the end of his work, after much labour, ingenuity, and reasoning, is gloomy enough indeed. After "prevalent intellect shall have attained a higher level than at present," the "career of civilization will afterwards proceed for a time, and then, unless an increase of happiness should follow, either from disgust

or dissatisfaction at its results, men will court barbarism, or return to the animal state, with more enthusiasm than they ever departed from it." This is an abridged extract of his dark and chilling conclusion; to which the scepticism of Mr. Pring must indeed conduce. The galling disappointment, in the effects of civilization or happiness, is, however, not sufficient for the clouded views of our author. Disappointment is to be aggravated by a most mortifying prohibition; and when mankind have determined to relapse into barbarism, and *animalize* themselves from pure chagrin, "yet in this last resource they will be disappointed;" and "the state of population," which Malthus has scandalized, "will always impose the necessity for some kind of civilization;" and thus prevent desirous man from degenerating into the enviable condition of a beast! To Mr. Pring it appears that there "will necessarily be about as much happiness in the life of man, as there is of sunshine in November; or rather less." If this is the light which *philosophy* sheds on the destinies of man, then should we pray that the world might be eternally exempt from such a curse. The contrary prospects which religion presents, we cannot here notice; but what it will do may be estimated from what it has already effected, however little: and as its light illuminates the mind, and its love vivifies the heart, the sphere of happiness will be expanded and enlarged by impulses which shall constantly increase. We regret that Mr. Pring has not employed his powers to a better end than that which his book has led us to conclude he wishes to establish. His ingenuity might accomplish better objects.

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*Memoirs of the Life, Character, and Writings of the late John Mason Good, M.D.*  
By OLINTHUS GREGORY, LL.D. London, Fisher, Newgate Street.

IN another part of the present number will be found a brief outline of the life of Dr. Good, in writing which we derived considerable aid from the work which forms the subject of this notice. Dr. Gregory was intimately acquainted with the man whose life he has written; and

he has certainly presented the public with a very interesting and judicious memorial of his deceased friend. He first gives a sketch of the early life, studies, and subsequent fortunes of Dr. Good, the latter of which were rather diversified by vicissitude. In this part we are made acquainted with the family connections of the subject of the memoir, his education, and youthful indications of genius; he is traced through his minority, after-life, and eminence, to the closing scene of natural existence. In the second part, there is a very good synoptical account of his various works, with some candid critical remarks. Here the reader must be surprised at the multiplicity of Dr. Good's literary undertakings and pursuits, and the celerity with which he must have read and written. In the third part his religious character is analyzed and displayed. This subject is introduced with some remarks on the necessity of correct opinions and the danger of false ones; the notion that medical men are urged to scepticism by the nature of their profession is combated; and it is afterwards evinced and illustrated that change of opinion does not necessarily arise from want of integrity in previous sentiments. The most striking feature in Dr. Good's religious character was his adoption and subsequent rejection of the Socinian principles of belief. For a long period he indulged them; but his conviction of their untenableness caused him to relinquish them for what were deemed more consistent interpretations of the Word of God.

As a man, an author, and a Christian Dr. Good was eminent; and his biographer, without any traces of undue partiality, has given him an endearing and attractive character. Dr. Gregory's book is valuable as well for many excellent remarks as for the sketch which it gives of the life of its subject. In some parts, however, we wished the observations of the author had been more limited: but when it is known that the work was written amid the languor of sickness, and that the author wished to have altered several things which remain, severe criticism must be invidious even if it could find any just object of attack. We therefore recommend Dr. Gregory's work, with an assurance that the amusement it affords will be deemed its least value by

the judicious Christian reader. The last hours of Dr. Good give a deep and impressive lesson of the power of Revealed Religion operating on the human heart.

## POETRY.

### THE BATTLE SHIP.

On the blue ocean's undulating breast,  
In sympathetic motion with the wave,  
Behold the mighty oaken fabric glide,  
And man's triumphant genius declare!  
High in ethereal blue the proud masts tower,  
In upright dignity; while blacken'd yards  
Extend the white and horizontal sail  
To the soft current of the vagrant air.  
In the profound of ocean's dark abyss,  
Carceers the latent hull, whose copper'd walls  
Resist the pressure of surrounding tides,  
Or join the conflict with the storm-rai'd deep,  
Unmov'd by surges or the raging foam!  
Above divided waters, which rush by  
Her lengthy sides, behold the massive tier  
Of half-hid guns; and in the floating mass  
See thousands borne above the swelling wave,  
A living human multitude, detach'd  
From land, its modes, and friends. How grand  
The power which thus the elements subdues!  
Which makes the trackless ocean as a plain—  
A carriage-road to every distant place,  
The lawless winds to rapid steeds converts,  
And thus robs space of its impediments!  
Majestic is yon battle-ship! And yet,  
Why through dividing waters speeds her way,  
Why train'd the human thousands to her guns?  
Perfection, thou art awful, thus design'd  
To aid the cause of massacre and blood!  
O ye who Britain's naval glory boast,  
And laud her gallant race of naval sons,  
Behold the battle-ship in all her pride  
Glide forth where hostile fleets on ocean wait.  
List, as the thrilling drum "to quarters" beats!  
Behold the seamen for the fight prepare,  
And wait in horrid silence for the word  
Which raises fury and entombs each fear;  
See the fierce courage gleam from fast-set eyes,  
That glance along the dread and mighty tubes  
Intent upon the sure unerring aim!  
The awful word is heard, exploding guns  
Project the iron and emit the flash,  
And on the foe-ship's side the battering mass  
Resounds. Her treble tiers the fire return!  
The first-seen smoke, the flash, and deaf'ning  
    roar  
Announce the coming shot, which through  
    the walls  
Of rended oak now burst, and o'er the deck

The crashing splinters with the iron fly!  
Then War, thy savage terrors are reveal'd!  
The gush of blood, the hollow sound of groans  
Wrung from the stubborn but o'er-tortur'd  
breast,

The lifeless trunk whose quiv'ring flesh displays

The horrid tearings of a ruthless shot—  
The wounded messmate roughly borne below  
Into the lamp-lit pit, where hundreds bleed,  
And dread excruciation wrings the cry!  
There on a table, red with human gore,  
Resembling a butcher's ample block,  
With knives, and saws, and tourniquets around,  
Is stretched the mangled remnant of a man!  
His once fair form defac'd, his limbs destroy'd,  
His face contorted by the fiercest pain,  
Or blacken'd with the cannon's sulphry smoke,  
And in his heart each thought of joy extinct;  
His wounds, his deluges of blood assuag'd  
By agitation's hurried trembling hand,  
Besought by multitudes that groan and die,  
Or imprecate the fancied long delay!  
While as the bursting broadsides rend the air,  
Fresh mutilated masses are borne down,  
To tell of carnage and horrific death!

Is this thy glory, intellectual man?  
For this thy noble faculties conferr'd?  
Are multitudes to agony impelled,  
Because an idiot-few will disagree,  
And, burning with the demon-lust of power,  
Their thousands slaughter for a yard of ground?  
What the hyena fierce, and rav'n'ing wolf,  
That glut in savage joy their bloody fangs,  
When plac'd in contrast with the tutor'd man  
Whom science teaches brother man to slay!  
The gentler feelings languish in the heart,  
While war calls forth and lauds ferocity!  
O meek Religion! how art thou appall'd,  
When captains of the panting host invoke  
The awful name of God, and tell their bands  
He sends his blessing on the field of strife,  
And sanctions slaughter, violence, and death,  
Or with his Spirit deeds of blood sustains!  
Far, far, away from scenes which evil dies  
In horrid hues with smoking human gore,  
The God of love removes! "Thou shalt not  
kill!"

He over Sinai's mountain thunder'd forth;  
And to this day, pure and immutable,  
Through the convulsions of a darkling world,  
This truth, this solemn prohibition stands,  
A condemnation of the demon War!  
He—express likeness of the Father's love—  
Who modified the blaze of God to man,  
In temper'd radiance and human form—  
Denounc'd the horrid strife, and meekly taught  
Forbearance was the test of Christian love,  
When insult tempted to avenge a wrong!  
O can a nation with a Christian king  
Triumph o'er victory bought with human  
blood,

And oft the sacrifice of human souls?

Forbid it Thou whose hand the tempest guides,  
Or sunites the rock within the human breast,  
That Christian Britain e'er again display  
The crimson'd hand and deadly blade of war!  
Thy Gospel peace to all the world declares,  
And Albion of its spirit brightly boasts!  
Be that *her* sword, her amiable power!  
From her, bid nations of the varied earth  
The glowing precepts of thy Word imbibe!  
Then, as thy power transforms the human soul,  
Attemp'ring all its energies to love,  
That blessed state, prophetically told  
Before man dreamt that it should e'er arrive,  
Shall rise to certain bright reality!  
No more the instruments of death shall ring,  
Nor human groans distract the trembling air,  
Nor war controul what reason should decide!  
Thespear and sword shall change their horrid  
form

And prune the grape, or delve the yielding earth.  
The righteous principles within the heart  
Shall grow and fructify, and shed their seed  
Where rock, or thorn, or weed had been before.  
O let not sceptic reason urge the doubt,  
And throw the cloud o'er truth-exciting hope;  
For God hath so declared. But let the war  
Be made on evils in the human breast!  
When man sees lurking enemies within,  
And asks the power of victory from God,  
Then shall the conquest silently extend,  
And goodness multiplying in its might  
And spreading through the universal mind,  
Inseminate the truth and love of God,  
And bid the Gospel human peace preserve.  
O ye in whom the pious impulse burns,  
Unite your energies, increase your zeal,  
And haste the period when wars shall cease  
And God with his blest creature, man, preside!

P.

#### THE RESTORATION OF ISRAEL.

Mountains of Israel! rear on high  
Your summits crowned with verdure new,  
And spread your branches to the sky,  
Refulgent with celestial dew.  
O'er Jordan's stream of gentle flow;  
And Judah's peaceful valleys smile,  
And far reflect the lovely glow  
Where ocean's waves incessant toil.

See where the scattered tribes return;  
Their slavery is burst at length,  
And purer flames to Jesus burn,  
And Zion girds on her new strength:  
New cities bloom along the plain,  
New temples to Jehovah rise,  
The kindling voice of praise again  
Pours its sweet anthems to the skies.



The fruitful fields again are blest,  
And yellow harvests smile around;  
Sweet scenes of heavenly joy and rest,  
Where peace and innocence are found!  
The bloody sacrifice no more  
Shall smoke upon the altars high,—  
But ardent hearts from hill to shore  
Send grateful incense to the sky!

The jubilee of man is near,  
When earth, as heaven, shall own His reign;  
He comes, to wipe the mourner's tear,  
And cleanse the heart from sin and pain.  
Praise him, ye tribes of Israel! praise  
The king that ransomed you from woe:  
Nations! the hymn of triumph raise,  
And bid the song of rapture flow!

E—N.

## DIRGE OVER A NAMELESS GRAVE.

By yon still river where the wave  
Is winding slow at evening's close,  
The beech, upon a nameless grave,  
Its sadly-moving shadow throws.  
O'er the fair woods the sun looks down  
Upon the many-twinkling leaves,  
And twilight's mellow shades are brown,  
Where darkly the green turf upheaves.

The river glides in silence there,  
And hardly waves the sapling tree;  
Sweet flowers are springing, and the air  
Is full of balm,—but where is she!

They bade her wed a son of pride,  
And leave the hopes she cherished long:  
She lov'd but one,—and would not hide  
A love which knew no wrong.

And months went sadly on,—and years:—  
And she was wasting day by day:  
At length she died,—and many tears  
Were shed that she should pass away.

Then came a gray old man, and knelt  
With bitter weeping by her tomb:—  
And others mourned for him, who felt  
That he had sealed a daughter's doom.

The funeral train has long past on,  
And time wiped dry the father's tear!  
Farewell,—lost maiden!—there is one  
That mourns thee yet,—and he is here.

H. W. L.

[These two pieces are from the U. S. Literary  
Gazette.]

## REPERTORY OF FACTS, *Observations, and Intelligence.*

### SENSUAL AND MENTAL PURSUITS.

It is of very great moment to be constantly reflecting how much man's nature

excels that of beasts and inferior animals. These have no taste or relish for any thing but the pleasures of the body, towards which they are carried with a great deal of eagerness; but nothing is more agreeable and nourishing, as it were, to the mind of man, than learning and contemplation. Hence he is always seeking or contriving something that is new, and is greatly delighted with seeing and hearing, for the increase of his knowledge. And if there is any one addicted to sensual pleasures, unless he is transformed into a mere brute, (for some such there are, who are men in name, and not in reality;) but if, I say, any one is too much addicted, and suffers himself to be conquered by pleasures, yet, for very shame, he will hide and conceal his propensions towards it, as much as is possible. And what is this now but a plain indication, that sensual pleasures are unbecoming the dignity of a reasonable creature, and ought to be despised and rejected!—*Tully.*

### THE STICKLEBACK.

THIS little creature is said to be very pugnacious, and to attack fishes much larger than itself. The spines of the back can be raised or depressed at pleasure; but I should suppose that the spines of the ventral fin would best answer the purpose of offensive weapons. And here I must observe, we have a very remarkable and beautiful piece of mechanism. The articulation of these fins is of a very rare kind. If a specimen that has been dead for some time, and is somewhat dried up by exposure to the air, be examined, you will observe that there is a very remarkable girdle of bony plates surrounding the body, and connected with the spines. This girdle, indeed, seems to be subservient altogether to them, and is intended to give them a firm foundation. The central portion of the ventral, or belly fins, seems to be a soldering, as it were, of the two together into one solid triangular plate, and into this the ventral spines can be fixed by their base at pleasure. The root of the spine has a hook, and there is a hole in the immoveable plate for receiving it. To implant it there is at the option of the fish, and the process of so doing might not inaptly be compared

to that of a soldier fixing his bayonet. When the stickleback wishes to place this spine or weapon in a position for combat, it extends it, and fixes the hook in its rest, where it remains perfectly rigid and immoveable as long as the animal pleases; but when it desires the contrary, it turns the hook out of the cavity, and then the spine falls flat to the belly.\*—*Drummond.*

#### SLEEP.

SIR Thomas Browne, in his "Religio Medici" speaking of Sleep, says, "It is that death by which we may be literally said to die daily; a death which Adam died before his mortality; a death whereby we live a middle and moderating point between life and death. In fine, so like death, I dare not trust it without my prayers and an half adieu unto the world, and take my farewell colloquy with God."

#### BELIEF IN REVELATION.

WHEN He, by whose direction we prefer the higher truths revealed in the Scripture before those which reason alone teaches us concerning those comparatively mean subjects, things coporeal, is the same God that not only understands the whole universe and all its parts, far more perfectly than a watchmaker can understand one of his own watches, but did make both this great *automaton*, the world, and man in it; we have no colour to imagine that he should be either ignorant of, or injuriously disparage, his own workmanship, or impose upon his favourite creature, man, in describing what sort of knowledge he ought most to covet and prize. So that since it is He, who formed the world, and all those things in it we most admire, that would have us prefer the knowledge he has vouchsafed us in his Word before that which he has allowed us of his works; it is very unreasonable and unkind to make the excellencies of the workmanship a disparagement to the Author, and the effects of his wisdom a motive against acquiescing in the decisions of his judgment; as if, because he is to be admired

for his visible productions, he were not to be believed when he tells us that there are discoveries that contain truths more valuable than those which relate but to the objects that he has exposed to all men's eyes.—*Boyle.*

#### THE SERAB OR MIRAGE.

THIS is a phenomenon known in the Eastern countries, and to which allusion may be made in Isaiah XXXV. 7, "The parched ground shall become a pool, and the thirsty land springs of water." The phenomenon consists in a false appearance, generally in a sandy plain, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun beams. Belzoni describes it as he saw it in Africa, and states that so perfect was its resemblance to water that he had been deceived by it after he was aware of it, in spite of all his caution. It generally appears like a still lake, so unmoved by the wind that every thing above is to be seen most distinctly reflected by it, which is the principal cause of the deception. If the wind agitate any of the plants that rise above the horizon of the mirage, the motion is seen perfectly at a great distance. On approaching it, it becomes thinner, and appears, if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot.—*Carpenter.*

#### SUPERIORITY OF MIND.

THE minds of men are naturally curious and restless; which is no wonder, considering their divine original; for heavenly things are always in motion. It is the mind which makes us excel in a desert; and if the body be but kept alive, the soul enjoys all spiritual felicities in abundance. The body is but the prison or clog of the mind, subjected to punishments, robberies, and diseases; but the mind is sacred and spiritual, and liable to no violence.—*Seneca.*

\* See Cuvier's Comparative Anatomy, translated by W. Ross, vol. i. p. 132.

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